



THE LILY.

DEVOTED TO THE INTERESTS OF WOMAN.

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EDITOR AND PUBLISHER.

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NO. 7.

MISS ANTHONY'S ADDRESS TO THE STATE TEMPERANCE CONVENTION.

At a meeting of the friends of temperance, held at the Wesleyan Chapel in Syracuse, on the evening of the 17th ult., Rev. Luther Lee was called to the chair, and Dr. Pease appointed Secretary.

Rev. S. J. May stated that this meeting was called in consequence of the action of the State Temperance Society in refusing to acknowledge the delegates from the Woman's State Society. Mr. May made a masterly speech exposing the outrage in strong terms. The meeting was addressed by Mr. Lee and others, when Miss Anthony made the following address :

MEN AND BRETHREN :

I am here in behalf of the Temperance Women of the State, to address you, because man claims to be the faithful representative of woman—to speak for her in all matters of Church and State.

He tells us, that although he holds the sceptre, she governs; that although he occupies the pulpit and forum, she breathes into him the truths he there utters. All this may be so, but I have so often been at a loss to discover the harmony between woman's sentiments, and man's actions, that I fear our instructions heretofore, have not been sufficiently explicit, considering the latitude that man claims, in the application of great principles to life. To keep up, then, with the progress of the times, now that it is the fashion to question candidates, and instruct law makers, inasmuch as you claim to represent us on the temperance question, we must keep you duly informed, of our changing, progressive opinions, and where, and how we wish them developed and lived out. Although we have not felt satisfied, with the action of our representatives, thus far, on this question, yet we have great hope that when woman shall stand up in her moral power, and do all her duty, she will surely meet a response in the heart of man. Inasmuch, then, as you are our representatives, we would have you speak for us, through the ballot box, in the church, and at the domestic hearth. 1st, then, carry your temperance principles into politics; dignify your parties by giving them great moral questions for thought and action. Is not the liquor traffic a question of sufficient magnitude for that arena? But glance at it, as a question of political economy, as one of religion, of morals, and of social wretchedness and woe, and then place it along side of those grave questions for which so much eloquence and ink have been lavishly poured out. With questions of such momentous, startling importance as a protective tariff, the creation or destruction of a bank, the reduction of postage, the enlarging of a canal, or

the regulation of tolls on salt and other commodities, and how do all these sink into utter insignificance, compared with the monstrous injustice, oppression and crime produced by the liquor traffic. Now, gentlemen, we will excuse you from ever opening your lips for us us on salt, canals, banks and tariffs, if you will but secure to us the Maine Law at the coming session of our State Legislature. If it be true, that all just governments are formed to protect the weak against the strong, if the maxim, "the safety of the people is the supreme law," is in fact true, then surely is this subject worthy your earnest attention, as christian statesmen, and intelligent law givers.

2d. Carry your temperance principles into the Churches, and in lieu of a mystical theology and speculative faith, introduce into them the plain practical principles, taught by Jesus of Nazareth, the divine founder of the only true church, who in his own simple life, and peaceful death, illustrated the truth of his teachings. Dissolve all communion with rum selling, wine bibbing saints. A man who drinks wine daily, or occasionally, with all the light that has been shed upon the subject, in our day, is totally unfit for a moral, or religious teacher. It is only the pure in spirit, the simple in life, that can truly preach the doctrine of the cross. The pastor who will keep a rich rum seller in his flock unrebuked for this sin, because forsooth, he renders substantial aid in making up his salary, is no better than the rum-seller. Introduce a christianity of temperance into the United States, and then put down heathenism in the Sandwich Islands. Let us feed the hungry and clothe the naked in our streets—protect the wretched wife and hapless child of the drunkard from the merciless avarice of the rum-seller—the tyranny of the law and the questioning frown of the world's cold charity, and then send our fat agents in fine broad cloth and gloves, to carry Bibles to the benighted Hindoos. The time has fully come for every true man to throw his worn out mouldy creeds to the winds, and live out his religion every day in seven.

The simple gospel injunction, "Love thy neighbor as thyself," is creed long enough, and broad enough for any human soul fully to take in or practically to live out.

3d. Carry your temperance principles into the social circle. Banishing the brandy and wine is important—but banishing the drunkard is far more so. Teach the doctrine that it is a sin for any woman to live with the drunkard in the relation of wife, and for two reasons:

First. It is the duty of every moral being to choose as far as possible for herself, such surroundings as shall promote her highest development. One may go as a missionary among the vile and vicious, if she have the moral stamina to resist the contagion, and the mission may be blessed; but if she find those about her in no way improved, and herself sinking to their level, then is her

mission vain, and worse than vain, for the clean are made filthy, and the filthy no less vile. The wife of the drunkard always loses her self respect, and feels degraded, and is so, because she is living in open violation of the great immutable laws of her being.

Second. No woman should consent to be the wife of a drunkard, because she may be the medium of stamping new forms of immortality with his gross, carnal nature—she may curse the race with a brood of rogues, fools, or idiots, as statistics from our houses of correction and asylums for idiots clearly show. The fact that some drunkards have children quite equal to some sober men, proves nothing—for folly is so ripe on the earth that we have no standard of wisdom. The unthinking, idle, sensual lives of the mass, proves their indisputable claims to gross parentage.—Look around you, and how few you will see living pure, noble and simple lives, in harmony with the laws of their being. To marry into a family where insanity is supposed to be hereditary, is thought to be the height of presumption, but in fact it does not compare with drunkenness. The insane are generally those of the finest, most spiritual organizations—but the drunken most always belong to the coarsest, grossest, most brutal natures.

It is conceded by all that the cause of temperance in this State, during the past few years, has come to a dead stand. There is no lack of organizations, lecturers and papers, such as they are; but the proof that none of them are doing an efficient work, is found in the fact that the evil of intemperance still goes on unchecked, and uncontrolled. You have thus far refused to make it a political question by taking it to the polls.—You have refused to make it a religious question by taking it into your churches. You have refused to make it a social question by declaring drunkenness a just ground of divorce. But you all seem to agree that, although the question is unfit for any earthly tabernacle, it may merit consideration in the courts of Heaven: and so, in company with the time worn subjects of the Jews, the heathen, of war, pestilence and famine, you remember it in your prayers. But inasmuch as the All-Wise acts by great immutable laws, prayers, unsustained by action, rise no higher than the efforts of the soul that utters them. Seeing, then, that man has done himself and his race great injustice in refusing to live out his highest ideas of right, whatever your past course has been, we conjure you as representatives of woman, who, in her sufferings, is bound hand and foot, unprotected by law or public sentiment, dumb alike in Church, State, and at the domestic hearth, not to adjourn this Convention without the passage of resolutions whose whole strength shall not lie in their verbiage and rhetoric, but in their practical tendency shall tell at once on every citizen of the Empire State. If decided action be not what you aim at, for what purpose do you assemble so often on this ques-

tion? Is it merely to keep up appearances by discussing a few abstract truths, and passing a few speculative resolutions? or are you, in fact, with each revolving year, that brings you nearer the end of your earthly course, developing renewed devotion to the everlasting principles of Justice and Truth?

Seek not to please man, but to bless him. Let your selfishness be all swallowed up in your love for humanity. Fear not martyrdom even, if by it you can soothe the suffering and save the lost.

If God has made any soul the depository of a great truth, it is not his to keep, but to proclaim—it is not his privilege to choose his time even, for now is the only speck of time he can call his own. My brethren, did you ever think of your responsibility in having a new light, a new view open in upon your mind? Whence comes that light, and why? Is it not a ray from the great Divine mind, that would fain give light through you—that seeks to give utterance to great truths, brought down to the comprehension of all, through you as an humble medium? What solemn folly to talk of waiting for the world to get ready to receive a truth before giving it!—Why, through man is all truth developed, and when dim, shadowy ideas have assumed a distinct, positive, tangible form in the sanctuary of our earnest soul, then is the world ready for their announcement—and, even though it may crucify him who utters them, there are human hearts somewhere whose soil is ready for the good seed, where it may take root and bring forth fruit abundantly. We believe in the progress of the race. The world seems not ready, even now, to act upon the "Golden Rule," yet the man of wisdom proclaimed it and kindred truths 1800 years ago, and died for them—but who shall number the souls that have basked in the sunshine of His glory, and in their peaceful, steadfast faith, have lived nobly and died triumphantly?

In conclusion permit me to offer the following resolutions for the consideration of this meeting:

Resolved, That inasmuch as man claims to represent woman in all our national councils, we have a right to demand of him a wise legislation on the Liquor Traffic—laws that shall protect us and our children in our homes, persons and property,—laws that shall remove temptation from the paths of our sires and sons,—laws that shall banish every rum hole from the capitol of our State, where so many of our husbands called there by the voice of the people, exposed to such surroundings, have been led to take the first step towards the Drunkard's Grave.

Resolved, That confirmed drunkenness is a just ground of divorce; yea, more, that it is a sin for any woman to consent to entail on innocent beings the curse and degradation that are the certain heritage of the Drunkard's offspring.

Resolved, That it is the duty of our temperance host to dissolve all connexion with churches that wink at the hideous crimes of the Distiller, Rum-seller and Drunkard. Let that clergyman, who for his personal interest fails to rebuke any such in his congregation, or tolerates these monsters in Christian communion, be denounced as unworthy his office, unfit to teach spiritual truths, because ignorant himself of the first great principles of Christianity.

Resolved, That it is man's duty, if he decides himself wanting in that high moral courage, and holy self sacrifice, necessary faithfully to represent woman in this cause, that he so change his discipline and laws that she may speak for herself, in Church and in State. If he cannot protect her, then let him stand aside, and let her protect herself. Deliver us from a government that has neither the justice nor the power, to protect the weak against the strong.

These resolutions were passed unanimously.

Rev. S. J. May read the following resolution which was unanimously adopted.

Resolved, That inasmuch as man's appeals to woman have been long and loud for support and encouragement in the cause of Temperance, we hail with joy the response she is now making to

our repeated calls. We welcome to our confidence and respect the Woman's State Temperance Society, and see in this new force a powerful auxiliary in the war of extermination we are waging against Distillers, Rumsellers and Drunkards.

From the N. Y. Tribune.

TEMPERANCE--RIGHTS OF WOMAN.

An Appeal to the Women of the State of New York: By the President of the Women's New York State Temperance Society.

Some of the women of this State met in Convention at Rochester on the 20th of April, 1852, to consult each other as to what WOMAN might do in the present crisis of the Temperance movement. The subject was fully discussed throughout the greater part of two days, and we then decided to form ourselves into a State Temperance Society, admitting all as members on paying the sum of fifty cents. We thought it unwise to receive men as equals, eligible to any of the offices of our Society, inasmuch as we wished, in starting, to have the funds, lectures and doctrines to be preached under the control and at the suggestions of Woman, and to throw on her the whole responsibility of action.

Man has so much intrigue and wordly wisdom, and the best of them do so continually sacrifice principle to expediency, that we had great fears in taking him as a counsellor on any moral question. We are happy to say that many excellent men came forward on that occasion, gave us their names and fees, and seemed quite willing to be excused from all the labors and honors of our organization.

We already have three agents of our own sex lecturing with great success, and we need more, that every part of this State—every county and town—may be thoroughly canvassed, and fully roused to do its duty at the coming Election.

The Gospel of Temperance with Woman, is not one of compromise. We say, let this question be carried wherever it legitimately belongs. We are tired of the tardy justice and false representation that we have thus far experienced at the hand of Government. Thousands of drunks' wives, with no hope on earth, are raising their helpless hands to Heaven and pleading for mercy and for bread. Governments have no ears, corporations have no souls, and Man, claiming to be the natural protector of Woman, transformed into a demon by the vile drugs of the rum-seller, becomes her most cruel oppressor and tyrant.—To these suffering ones, natural protectors, like estates in Chancery, are unavailable, and the sooner they cease to look to them for comfort and support, and learn to stand alone, relying on their own God-given powers for a noble independence and virtue, the better for themselves and the race. It has been left for Woman to preach the doctrine of Divorce—a doctrine which is to strike the most effective blow at the sin of drunkenness. Let Man cease to persuade Woman by his sophistry and logic, or compel her by his cruel and unnatural statutes to act in violation of her will and conscience, and let him silently bow before the holy instincts of her nature, when she declares that God never joined together the pure and the vile, the virtuous and the vicious, the holy and the unholy. Such as these could never have been one in spirit, and they ought therefore, never to be one in flesh.

We preach, too, the doctrine that this question should be carried into the churches and into politics. We say to our Spiritual Fathers, and bloated Legislators, sitting up in high places, "Hold! Enough! We want no more emanations from brains befogged with wine and brandy, we ask for no more drugged jurisprudence and theology, for we would now fain try the effect of cold water in ushering in a new dispensation of justice, mercy and peace."

For the promulgation of these doctrines we

ask for the aid of true men and women. We ask support for the "WOMAN'S STATE TEMPERANCE SOCIETY," in preference to all other organizations, for two reasons: First, because we take the highest moral ground on the Temperance question. Second, because, on our platform, man and woman may alike be heard; whereas, in the old State Temperance Society, no woman is allowed to open her mouth—a fact fully demonstrated by the recent disgraceful occurrences in its Annual Meeting at Syracuse.

What! say you, after their repeated appeals to Woman, for aid and encouragement,—after clearly announcing in their call, that they wished delegates from every Temperance Society in the State, did they refuse our delegates a seat on their platform? A voice in their counsels?—Yes! verily. And in so doing, have fully explained to us the nature of their past appeals. They wished us to become members of their Society, by paying into its treasury the sum of One Dollar annually, to do all we could to clothe, feed and get up meetings for their fat agents, to distribute tracts, get up petitions, beg and work in any way and every way to fill their treasury, but always remembering, with due humility, that God never meant to place woman on an even pedestal with man!

I earnestly conjure the women of this State to withdraw from all societies and churches, under the exclusive jurisdiction of Man, where Woman is not allowed to speak or not recognized as an equal in counsel. Waste no more time in petitioning, until we have men with clear heads and sound hearts in our halls of legislation. Let woman never again be guilty of the folly of asking wine and beer-drinkers to put down the liquor traffic.

When we fill our Senate Chamber with men of our own choosing, it will be full time to petition. Nevertheless, let us carry our temperance principles into politics. But, say you, How can we, inasmuch as we have no voice in making the laws, no influence in the creation of a single law-giver, and our right to petition, even, sneered at—pray what can we do for temperance in politics? Why, Man has no more right to make a State Constitution, excluding us from all share in the government, than we have to get together and make one excluding him. Just so soon as all the women of this State say they will vote on the Temperance question, the work is done,—for we shall not only be a majority in ourselves, but we shall be sustained by the greatest and best men of the State,—such as Judge Hurlbut, of the Supreme Court, Gerrit Smith, Samuel J. May, &c., &c., and put our opposers into a most contemptible minority. Did Woman but know her power, we should soon see a change on the face of affairs. Our position is every year assuming greater importance. The new property law is going to make a mighty change. We do not see its effects yet, but time will make it manifest. Full half the property of this State, in less than ten years, will be in the hands of Woman. She, from her education, being more prudent, and less given to speculation than man, will be continually extending her possessions. Money is power, and Women will see the necessity then, if not before, of protecting their property by vote. Our colleges, rising up on all sides, thus securing to Woman a thorough education, will soon make intellectual equality a fact—not a point for speculation.

Woman's eyes being now open to the necessity of physical development, she will soon add a more vigorous muscle and steady nerve to a more enlightened mind, and she will then have less fear of "mobs," "stygian pools," ballot-boxes" and "caucuses." These will cease to be scarecrows to frighten her from rich harvests and substantial feasts, driving her to live on 'airy nothings,' mid earth and heaven. Let the Women of the Empire State talk no more of Man's indifference to the Temperance question, so long as they, having the power to settle it themselves, do from an ignoble indolence and servile reverence for

custom, refuse to come forth now, and read the death doom of this monster evil.

E. C. STANTON.

* * * All papers friendly to the Temperance cause are requested to copy.

We fully endorse the sentiments contained in Mrs. Stanton's appeal, except that sentence advising women to withdraw from churches under the exclusive jurisdiction of man. Our advice would be that they *first demand their right to be heard in the church*. Some branches of the Christian church now allow women to vote; and we are not aware that there is anything in the discipline of any church directly forbidding this right,—though if women should presume to claim it there would no doubt be scenes enacted in some places similar to those at Syracuse. "In Christ Jesus there is neither male nor female;" and we believe woman has a right to an equal voice with man in all that pertains to the church of which she is a member. Women are as much to blame for suffering themselves to be led blindfold, and defrauded of their rights, as men are for withholding them. They have an idea that they must believe all that is told them, and that it is sinful for them to do their own thinking, or dissent from the teachings of man; and of course when women refuse to think or act for themselves, men must do it for them. Women are a majority in almost every church; and they also take a deeper interest in the welfare of the church than man does. On them then should devolve the duty of regulating and controlling its affairs as much as on him.

We deny any man's right to do *our* thinking, or prescribe our course of action; and we claim the right to hold and express our opinions as freely while in the church as out, so long as we subscribe to the fundamental truths of the gospel, and have faith in the doctrines necessary to salvation. Should this right be called in question, and we required to yield up our own opinions or withdraw from the church, we should not then hesitate to sever our connexion with the church. But we see no necessity for such action at present; and we insist that every woman should first claim and urge her right to a voice in all matters of importance relating to the church, before thinking of censuring man for taking its jurisdiction entirely under his control. But whether in the church or out, we beg woman to remember that she has individual duties and responsibilities resting upon her, from which it is not within the power of any man, or set of men, to absolve her. [Ed. Lily.]

THE CAYUGA CHIEF, speaking of the meeting of the State Temperance Society says:

"Its rejection of the delegates of the Woman's State Temperance Society, was a gross and cowardly insult, unworthy of a body of men whose wives, sisters, daughters and mothers, have the deepest stake in the great issue now before the American people. Some who undertook to locate the sphere of woman, stooped to coarse and ungentlemanly assault. It was gravely argued, and by the presiding officer, we believe, that although the "Constitution" did not technically shut them out, yet as no such organization as Woman's State Temperance Society was known and recognized when said constitution was framed, the delegates from such a body could not be admitted! Probably those born after that instrument was framed, cannot receive its benefits because not especially provided for in its provisions. It is possible to crowd into our little paper."

ROCHESTER, June 28, 1852.

MRS. BLOOMER.—I last month informed the readers of The Lily that Miss Clark and myself had commenced our labors as agents of the Woman's State Temperance Society, by calling a meeting of the friends of temperance at Batavia, on the evening of the 24th of May last. Since that time, we have visited several of the villages and towns of Western New York. Among them are North Pembroke, Millville, Medina, Ridgeway Corners, Johnson's Creek, and Shelby Centre. Our meetings have been well attended, and the people manifest much interest in this new movement of woman.

We have been received kindly and cordially, without an exception; indeed, there seems to be an impression upon the minds of the people, that the hope of the speedy triumph of our glorious cause lies in the earnest and faithful exercise of woman's power to fashion the moral and social, and may I not say *political*, sentiments of our country.

In all of the places we visited, are flourishing Unions of Daughters of Temperance; and most heartily do they approve of the measures recommended by the Woman's State Temperance Society—which are to form auxiliary societies, and raise a fund with which to subscribe for temperance newspapers, to be distributed gratuitously, by committees appointed for that purpose, throughout every town, village, and school district of our State; and to hold public meetings, as often as once a month, for the purpose of eliciting from both men and women, a free expression and interchange of sentiment on the temperance question.

The Union of D. of T., of Millville and Shelby, subscribed for a large number of copies of THE LILY, and appointed a committee to circulate them among such families of their villages as do not furnish themselves with any sort of temperance reading. That Union, also, made a handsome donation into the treasury of the State Society. Mrs. Caroline Grant, of Shelby Centre, a most true and uncompromising friend of temperance, was the founder of that Union. The D. of T., of Medina and Johnson's Creek, will, I doubt not, appropriate funds from their treasuries, and help on the work of revolutionizing public sentiment with regard to the liquor traffic.

The women of Marion are about forming an auxiliary society, and have forwarded me the names and fees of several persons for membership in our State Society. Measures are being taken in this city to form a "TEMPERANCE HOME MISSIONARY SOCIETY," that shall place temperance reading before the masses of our citizens. There are only 150 subscribers, in our city, for the Rochester Temperance Journal, which fact plainly shows how little temperance truth reaches the minds of the masses.

Mrs. H. A. Albro, of this city, is appointed an agent of our Society, and is now lecturing in company with Miss Clark, in Orleans County. Most earnestly do I hope other women may rise up and go forth among the people to preach the everlasting truths of total abstinence from all that can intoxicate. Oh! if women would speak out—if they would but rise *en masse*, and demand that their interests be truthfully represented in our Legislative Halls, then would man no longer inflict upon us, and upon Society, the vile curse of the Liquor Traffic.

S. B. ANTHONY.

Several typographical errors occur on the fourth and fifth pages of a part of this month's issue. This is the fault of the printer in not giving us the proof till some hundreds had been worked off.

"Aunt Fanny," Jane Frohock, and others, must pardon us for omitting their favors. We have more matter on our hands this month than it is possible to crowd into our little paper.

A HEROIC WOMAN.

Mrs. Margaret Freeland of Syracuse was recently arrested upon a warrant issued on complaint of Emanuel Rosendale, a rum-seller, charging her with forcing an entrance to his house, and with stones and clubs smashing his doors and windows, breaking his tumblers and bottles, and turning over his whiskey barrels and spilling their contents. Great excitement was produced by this novel case. It seems that the husband of Mrs. Freeland is a drunkard—that he is in the habit of abusing his wife, turning her out of doors, &c., and this was carried so far that the Police have frequently found it necessary to interfere to put a stop to his ill treatment of his family. Rosendale the complainant, furnished Freeland with the liquor which turned him into a demon. Mrs. Freeland had frequently told him of her sufferings and besought him to refrain from giving her husband the poison. But alas! she appealed to a heart of stone. He disregarded her entreaties and spurned her from his door. Driven to desperation she armed herself, broke into the house, drove out the base-hearted landlord and proceeded upon the work of destruction.

She was brought before the Court and demanded a trial. The citizens employed C. B. Sedgwick, Esq., as her counsel, and prepared to justify her assault upon legal grounds. Rosendale, being at once arrested on complaint of T. L. Carson for selling liquor unlawfully, and feeling the force of the storm that was gathering over his head, appeared before the Justice, withdrew his complaint against Mrs. Freeland, paid the costs, and gave bail on the complaint of Mr. Carson, to appear at the General Sessions, and answer to an indictment should there be one found.

Mrs. Freeland is said to be "the pious mother of a fine family of children, and a highly respectable member of the Episcopal Church."

The Carson League commenting on this affair says:

"The rum-seller cowered in the face of public feeling. This case shows that public feeling will justify a woman whose person or family is outraged by a rum-seller, for entering his grocery or tavern and destroying his liquor. If the law lets loose a tiger upon her, she may destroy it. She has no other resort but force to save herself and her children. Were the women of this city to proceed in a body and destroy all the liquor of all the taverns and groceries, they would be justified by law and public opinion. Women should take this war into their hands, when men take side with the murderers of their peace."

A tavern or grocery which makes the neighbors drunken and insane is a public nuisance, and may be pulled down and destroyed by the neighbors who are injured by it. It is worse than the plague. And if men will not put hands on it, then should the women do it. Tell us not it is property. It ceases to be property when it is employed to destroy the people. If a man lights his torch and sets about putting fire to the houses about him, any person may seize the torch and destroy it. So if a man takes a pistol and passes through the streets shooting the people, the pistol ceases to be property and may be taken from him by force and destroyed by any person who can do it. We sincerely hope that the women of the State will profit by this example and go to destroying the liquor vessels and their contents."

To all of which we respond, AMEN.

THE DEMOCRATIC REVIEW ON WOMAN'S RIGHTS--NO 4.

Apparently not contented with the exhibition of its sympathies which we have already noticed, it opens a deeper depth, at the same time exposing to view another chapter of woman's wrongs. The language is, "We feel deeply for those of the finer sex, who are by the various haps of life thrown out of the circle of fathers', husbands', or brothers' care. We would favor in every way the opening of new sources of independence to these tender claimants upon our sympathies—our justice. We would shield woman from cruelty by law; and chiefly where law cannot reach, by a purified public sentiment."

This is all very well as to the goodness of the heart and the amiability of its longings, but it indicates a great lack, either of democratic impulses, or of republican intelligence.

We have a right to suppose, that the Review would admit, that the wages of royalty are the physical destitution, intellectual degradation and moral debasement of the people, with a certainty as never failing, as that "the wages of sin is death." And in view of Ireland, or Hungary, or any other country afar off, that political castes, whether based on birth, or wealth, or any other distinction, originate great social evils and individual discomforts. But when we come to the equally factitious and arbitrary distinctions determined by the sex, though it impliedly admits the existence of both, it insists upon a negation of all right and propriety of applying any other remedy than a kind of alms-house benevolence; and that too, limited to the cases of actual starvation, when "out of the circle of fathers', husbands', or brothers' care." It is true this seems to be almost the only remedy ever thought of, or proposed in behalf of woman's welfare. But we have reason to hope that it is because the people have never waked up to a full consciousness of the error and its consequences, and that when they do, they will abolish these false distinctions, thereby eradicating the evils, as they have a great many others, the lamentations of the Review to the contrary notwithstanding. We should be slow to believe that human destinies have been committed to the guidance of such spirits as delight in traducing their wives and daughters and defaming their mothers. It cannot be possible that the earth in creation was made to groan six days in labor to be submitted to such nurses, or controlled in its destinies by such abortions. Another cheering reflection; No great innovation, either in science, or in the development of human rights, was ever introduced unopposed by similar ecclesiastical howlings. Such dolorous, hypocritical cant, seems to be the dirge fitly appropriated to mark the last earthly ceremonies of all the old time-consecrated errors and abuses, as though it was decreed to be unsuitable that any of them should fade away with

"No funeral rites, nor man in mournful weeds."

It is not therefore worth our while to quarrel with the Review for choosing to be the master of ceremonies and the leader of the choir on such an occasion; and though etiquette and decency might require us to be silent while it is addressing its fellow mourners, preparatory to their being leveled down by the elevation of woman, still when the funeral speech is over, it cannot be disrespectful for those who do not mean, because of Bloomer dresses, to fall on their own swords, nor drink hemlock, to comment upon what has been so magisterially, yet half sadly, half peevishly said in view of woman's efforts towards the very unromantic and common-place business of supporting herself, alike independent of the alms-house and of the paths of those, "whose ways are the ways of death."

The sentiment of the Review upon this point, furnishes a text embracing the whole subject of the occupational and industrial distinctions as they exist and ever have existed, between the

sexes. The fact that it excites so much feeling in such a dignified quarter, plainly indicates that upon woman they are onerous in the extreme.—

Indeed, it is a sober truth, that she is dependent on a father's, a husband's, or a brother's care to such an extent, that when deprived of such protection, she is almost always the proper subject of hopeless commiseration. Of course, then, it becomes an important question, to ascertain the cause or causes of such an effect; why woman must starve in a garret, or eke out a miserable existence in a cellar, surrounded by her starving children, loathsome in squalid wants, while man with similar demands upon his providence, supplies all necessities with ease and competence; whether it is disparity in prudence and economy, or of adaptation, physical, or intellectual, to the ordinary employments of life; and in whatever it may be, whether it is the result of nature's constitution or of impressions and effects, superinduced by education and custom.

Some coxcomb, supercilious of his gender, may attempt to solve the problem by assuming that the avenues to all manly employments are guarded by the imposition of certain physical and mental requirements, which poor woman can never reach. But no man of sense enough to distinguish between truth and falsehood, between right and wrong, will venture on that position, for he will readily foresee, that if he adopts a standard which will exclude all womankind, he will necessarily exclude the greater portion, if not all of the other sex: and if the Creator intended any such arrangement, there was a mistake made, and either all the women should have been men, or else all the men should have been women. As well might we undertake to make out that the Chinese woman has been scantied in pedestal extremities by an arrangement of creation. In fact, Christendom has not much to boast of in this respect over the Celestial Empire. They each do the same thing, only differing a little in the manner of doing it. Each has succeeded in making the fashionable lady a miserably helpless thing, the one by compressing her feet, and the other by compressing her thorax and fettering her limbs. Each operates through the tyrannical empire of fashion and gentility: Christendom, with the courtesans of Paris for monitors, lording woman with petticoats and whale-bone, or if she will not submit to that, with public ridicule.

The man who doubts the effect of such habiliment and rigging upon physical developments and usefulness, should put on such a harness and move around or attempt to, and then he will be better qualified to speculate upon what might have been the physiological consequence, if he and all his sex had for centuries upon centuries been done up in such swaddling-clothes. Until then, or until woman has had an equal liberty of physical action and equal stimulus to effort, it is neither very honorable, or scientific, for man to boast of his superior prowess.

Upon this point, it would be amusing, if not instructing, to hear the men of America, loud-mouthed with the voice of freedom, answer the question, Why they would compel their wives and daughters to be habited in a manner, to which they themselves would not submit, nor permit their sons to adopt. And this is important because until woman is permitted to forego the embarrassments of the fashionable mode of dress and to adopt one better adapted to usefulness, all efforts to open to her new sources of more lucrative employment, must necessarily be in vain.

Upon this part of the subject, the Review speaks out and insists upon holding woman to her present limits of dress as the preventative of her escape from the present limits of occupation. In doing so, it displays the wisdom of the serpent, but instead of the harmlessness of the dove, the malignity of a demon. Its position is, that every effort which woman makes to enlarge her freedom by working out for herself more of manly independence, is an "ambitious endeavor to drag down man from the responsible position nature

and necessity assign to him." Divest its language of its awful sublimity and the plain terms are, that if women are allowed to compete with men in occupations, the latter will lose their comparative importance; or in other words, the field of labor open alike to each, man cannot sustain any better than woman; and further its position necessarily assumes that the world is not large enough for both sexes to live in, and therefore man has a right to crowd woman out, that he may exist in proper dignity. This contains the admission of an important fact which lies at the foundation of the woman's rights agitation; that she has as much capacity as man, and once placed on an equality upon the platform of society, will be able to sustain the position. But the sentiment that woman must suffer that man may live, is Satanic; belongs not to earth. At sea in the same boat and starving, should the man without lot, or chance, devour the woman to sustain himself, even the vilest of the race would shudder at the atrocity and be disgusted with its meanness. And yet it would only be carrying out the position of the Review to the extreme; it would only be doing by force and violence on a small scale, what society is continually doing by its false notions of gentility and hypocritical cant on a large one, and without the like plea of necessity. With sources of employment in abundance, with the ability and desire to labor, unprotected women with their dependent children, are daily suffering for the necessities and comforts of life—sometimes actually starving, even in this republican land of plenty; and the chief reason is, the test which we have prefixed to the right of suffrage, we have also prefixed to the right of industry.

Fathers, how long will you permit the hypocritical sensualist to turn his abuse on woman's sufferings and woman's wrongs, and tell your daughters with the arrogance of fate, that they must be contented with the mockery of a formal expression of man's sympathies, for so are the decrees of nature and revelation and there is no hope beyond!

SENEX.

THE LILY.

SENECA FALLS, N. Y., JULY, 1852.

STATE TEMPERANCE SOCIETY--
DELEGATES REJECTED!

The call for the annual meeting of the State Temperance Society to be held in Syracuse on the 17th and 18th of June, contained these words: "Temperance Associations of every name are invited to send delegates." The Woman's State Society being earnestly enlisted in the good work, and feeling deeply the necessity of more determined and thorough action on the part of all the friends of the cause, responded to this invitation by appointing Susan B. Anthony of Rochester, Gerrit Smith of Peterboro, and ourself, delegates to attend the meeting of the State Society. Feeling that the cause, and the Womans' Society had strong claims upon us, we decided, notwithstanding the inconvenience of our leaving home, to be present at this annual gathering of the temperance soldiery. Accordingly in company with Miss Anthony we took the cars on the afternoon of the day preceding the meeting, and arrived in Syracuse a little before dark. On alighting at the Temperance House, we noticed that a goodly number of delegates had already arrived—judging from the numbers and appearance of the men who were standing on the piazza. The next morning while preparing for the meeting, word was brought that a gentleman wished to speak with Miss Anthony and ourself in the

parlor. On descending thither we were happy to meet and take by the hand one, who, though a stranger to us personally, we had long known as true hearted man, and a warm friend of the wronged and oppressed.

But he came to us on a strange mission. After we were seated he proceeded to inform us that our arrival had created quite an excitement among a few of the "old hunker" clergy.—These gentlemen were terribly shocked at the idea of women coming to their meeting as delegates, and threatened if we were admitted to withdraw from the meeting. This alarmed others who were not quite so conservative but who feared to have anything come up to create disturbance and cause those who felt so much aggrieved to carry out their threat. These persuaded the gentleman to wait upon us and ask us to withdraw quietly, and not claim a seat in the convention. He performed his part well—merely stating the facts of the case, and then told us to do as we pleased. Of course we were not to be frightened by any such bug bear. Our answer was that we should be in our places at the meeting, and if the credentials of delegates was called for, ours were ready. If they chose to contest our seats, let them do so; they could not reject us without violating the letter of their invitation; if the meeting decided we had no right there, we would submit, but we would not be "backed off" without the trial.

We were wholly unprepared for such a reception as this; but instead of intimidating it only nerved us for the contest. When the hour for meeting arrived we entered the hall, passed up to the side of the platform and took seats with other ladies who were there before us. The President was then addressing the meeting.—Soon after we were seated, a man who sat on the opposite side of the platform arose, turned his chair, and sat down again, with his back to the audience and facing us, and then stared at us with all the impudence of a boor. We remarked upon the movement, and set him down at once for an ill-mannered, ungentlemanly fellow; but were soon so engrossed with the proceedings of the meeting that the affair passed from our mind.

All persons present under the call for the convening of the meeting were invited to take part in the proceedings. The minutes of last meeting were read and ordered published.

Wm. H. Burleigh, Corresponding Secretary, read the annual report of Executive Committee. Rev. J. Marsh moved that the report be accepted and adopted. Here was the signal for the beginning of war. The report contained a sentence noticing the formation of the Woman's State Temperance Society, and hailing it as a useful auxiliary in the cause of temperance. Mr. Marsh's motion to adopt brought a man near him to his feet, and in him we at once recognized Mr. Impudence of the morning. He was now introduced to the audience as the Rev. Dr. Mandeville, of Albany. He spoke in high terms of the report, but there was one sentence which must receive his unqualified condemnation—and that was the recognizing and approving of the Woman's Society. As he was evidently prepared for a long speech, and as the hour for adjourn-

ment had arrived, he gave way with the understanding that he was to have the floor on re-assembling.

AFTERNOON SESSION.

Immediately after the meeting came to order the Rev. Worthy took the floor. A speech of some length followed, characterized by more venom and vulgarity than it had ever before been our fortune to hear; and such as the most foul-mouthed politician or bar-room orator would have hesitated to utter before a respectable audience. He denounced the Woman's State Temperance Society, and all women who took an active public part in promoting the cause. Spoke contemptuously of woman going from home to attend a temperance convention, and characterized such as a sort of "hybrid species, half man and half woman, belonging to neither sex." The dress and woman's right's questions were "handled without gloves." These movements must be put an end to—cut up root and branch, &c., &c.: and finally his Reverence wound up with a threat that if the report was adopted without striking out the offensive sentence he would dissolve his connexion with the society. Having thus discharged his venom, and issued his commands, he took his hat and with a pompous air left the house and did not again show himself at the meetings.

A warm discussion followed the motion for striking out, which it would be impossible to describe. Mr. Havens of New York offered an amendment—substituting a sort of unmeaning compliment to the ladies, and asking their influence in their proper sphere—the domestic circle. The discussion was kept up, but amid the confusion of "Mr. President!" "Mr. President!" "Order!" "Order!" "I have the floor!" "I will speak, right or wrong!" from at least half a dozen voices at a time we lost the run of it, and really cannot tell whether the amendment was adopted or not. Miss Anthony rose for the first time and addressed the Chair, but was at once called to order by Rev. Fowler of Utica. He denied woman's right to speak in that meeting. Here the confusion again began. "Mr. President!" "Mr. President!" "Order!" "Order!" "Hear the lady!" "Hear the lady!" "Let her speak!" "Let her speak!" "Let her speak!" "Go on, go on!" "Order! order!" in the midst of which the President left the chair and said if there was any gentleman present who could keep order he would thank him to take the chair,—he could hear nothing when so many were talking at once, and if order was not preserved he would not attempt to preside. A moments quiet followed, and then all was confusion again. The conservatives were determined to have it all their own way, and nearly every attempt on the part of the liberals to make themselves heard was frustrated, and they choked down. Mr. Cole of Belfast succeeded in keeping the floor a few moments, and spoke ably in defence of woman, and of her right to be heard. One or two others declared that man had no more right to prescribe woman's sphere and mark out a course of action for her, than she had to prescribe man's sphere and dictate his course of action. Woman had ever been untiring and earnest in her labors in this cause, and they were ready at all times and everywhere to acknowledge her aid, and hail her as a co-work-

er. They insisted that woman had a right to be heard on that floor; that she was there on the invitation she had received from the Society and they could not refuse her a voice in the proceedings. But points of order were raised, and a determination manifested not to permit a fair discussion of the subject. The Chair was at length appealed to for a decision. He decided that the letter of the Constitution of the State Society, and also the call for this meeting would admit woman to an equal participation in the proceedings of their meetings, and allow her a vote; but as there were no female societies in existence five years ago when this society was organized, such a thing was not contemplated at that time: he therefore considered her inadmissible. The letter of the constitution, and call, would admit her, but the spirit of it would not.

Wonder where Mr. Camp lived five years ago? He must be very ignorant if he did not know that five years—yea ten years ago there were efficient woman's temperance societies all over the State. He was doubtless right in saying that such a thing as woman's presuming to speak or vote in the meetings of that society was not contemplated by its founders, but he greatly erred in giving a reason for their short-sightedness.

The decision of the Chair was appealed from, and the excitement continued. All tried to talk at the same time, but some possessed more brass and firmness than others, and those succeeded in having their say. One thing we could but observe, that there was considerable favoritism; and while the opponents of woman were allowed to express their sentiments freely, those on the other side who attempted to reply were called to order and forced to yield the floor. The thing was unfairly treated from the beginning.

The decision of the Chair was finally sustained by two votes. As the delegates had not been required to make themselves known it was not ascertained how many were present, or who they were; nor how many persons in the crowd voted who had no right to do so. All men were permitted to speak and vote, without its even being known whether they were temperance men or not.

And so, after spending the whole afternoon in hot discussion of the woman's rights question, the disgraceful affair terminated by refusing woman the right of uttering her sentiments on a subject in which she is deeply interested, and of pleading in behalf of the poor crushed victims of man's injustice and cruelty.

We had the happiness of knowing that many of the noblest spirits of the convention were on our side; and among them a goodly number of the clergy.

Some of the disaffected party made a rally, procured a church and announced to the meeting just before adjournment that Miss Anthony and Mrs. Bloomer would hold a meeting in the evening. The meeting then adjourned till half past seven.

We were deeply interested in the proceedings of the afternoon, and enjoyed the fun greatly.—We have attended political, temperance and woman's rights meetings, but never before got into one where all these were combined, and jumbled up together. Our risibles were often excited to

an outbreak of laughter; and again our cheek tingled with shame to see man, who claims to be mighty in intellect, and sound in judgment, thus disgracing his manhood and stooping from his proud eminence to hurl woman—who is in the sight of God his equal—from his path, and tread her with words of scorn beneath his feet. We blushed to see men who profess to be followers of Jesus, and ministers of his gospel, thus disgrace their office and bring reproach upon His name. Some felt to sympathise with us, thinking we must feel hurt, and crest-fallen. But we needed not sympathy,—that were better bestowed on our benighted opponents. Although out-voted yet we felt that ours was the victory. Notwithstanding Dr. Mandeville's pompous declaration that the woman movement must be nipped in the bud, we knew that the proceedings of this day would add more strength to woman's cause than all the praise and commendation that could be bestowed upon her. It was a triumph rather than a defeat; and we rejoiced in spirit over the result. We recognize in the new movement of our day which is calling woman upon the stage of action, a Power higher and mightier than man; and we believe no human agency can stay her progress, or avert His will. A spirit is abroad which cannot be checked, and man's puny efforts to subdue it are but as a breath against the rushing, mighty wind.

EVENING SESSION.

The progressive party gathered in large numbers at the Wesleyan Church in the evening, while the conservatives held a meeting at Market Hall. Free speech was allowed at the church, and the best feeling prevailed. We give on our first page the address delivered by Miss Anthony. The resolutions were remarked upon at some length in a friendly and dignified manner, and adopted unanimously.

Charles Wheaton closed the meeting with a song, entitled the "Widowed Inebriate." The words were truthful and touching, and caused the eye to moisten with sympathy.

All seemed to enjoy the meeting and to be highly gratified with the proceedings. After the excitement and intolerance of the afternoon, such cordial interchange of sentiment was truly refreshing.

We know nothing of the proceedings at the Hall, but were told by the President of the Society that they were not incommoded by numbers—the house being nearly deserted. It must have been a happy time for those spirits of a past and darker age, to be rid of the presence of their more modern, and wiser, brothers and sisters.

SECOND DAY.

All parties met again at Market Hall in the morning—the conservatives flattering themselves that as the woman question was disposed of, all would go on smoothly. But alas, another bombshell was thrown into their camp by the Delegates from the New York "Alliance," seconded by members of the Carson League, Sons of Temperance, and others.

The Alliance delegates were desirous of effecting a fusion of the two bodies, and so changing the Constitution of the State Society as to embody in it the valuable features of the Alliance—

thinking that the work could be more advantageously prosecuted thereby.

A committee was appointed for this purpose, and to present a plan for conducting the temperance campaign. They amended by striking out almost the entire old platform, and substituting new and more substantial planks—the old ones being found rotten, and ineffectual for the accomplishment of the work to be performed. The report was met by a vigorous opposition from the conservative members of the State Society, and a lengthy and spirited discussion arose on the motion to adopt.

Some of the "Old Hunkers" stood their ground nobly against all intermeddling with their constitution and plan of action. These were mostly paid agents of the Society who had a bread-and-butter interest, to the amount of about a thousand dollars a year, involved in this question; and this no doubt made the matter one of great importance to them. They were sustained by a few others, prominent among whom was the Rev. Dr. Wisner, of Lockport, who made himself very obnoxious during the whole session by his arrogant and insulting manner.

The Alliance delegates performed their parts to the admiration of all true friends of the cause. They urged, in a gentlemanly and dignified manner, the necessity of a united and efficient organization, and of systematic and combined action at the polls. They were willing to give up their name and offices, and relinquish the entire management into the hands of the officers of the State Society already chosen, provided it would adopt the modified constitution. But their plans were all defeated—or rather they were so disgusted with the treatment they received that they abandoned all efforts to carry them through.

A resolution was offered during the day, inviting all Societies of every sex, color, kindred and tongue, to co-operate with this society for the promotion of the temperance cause. This called up the "woman question" again. One gentleman said that in his town no liquor was sold; they had succeeded in driving it out entirely, and they were mainly indebted to the ladies for this happy result. None had labored so zealously and untiringly as they, and he wished to know whether he must now go home and tell these ladies that they were repudiated by this society—that they wished not for their co-operation.

"Mr Platt hoped the advocates of the claims of the ladies to a voice in the deliberations of the Convention, would, for the sake of harmony, waive their claim. He believed that if female Delegates took part in the proceedings of the Convention, it would be seized upon by such men as James Gordon Bennett, as a subject of ridicule, and seriously impair the influence of the Society. He believed this would be a greater load than the Society was able to carry."

Mr. Hathaway remarked that the load was already on the temperance car, and he desired to get it off. The convention, by their vote of yesterday, had undertaken to prescribe the particular sphere in which women should move in the temperance reform, and he regarded this as loading the temperance car with the question of woman's rights. He agreed with other gentlemen, that it was more than they could carry, and he

hoped that the Society would throw off the load and confine themselves entirely to the promotion of the cause of temperance.

An animated discussion was kept up for some time upon this question, and considerable excitement prevailed. It was finally laid upon the table.

The meeting finally closed on the evening of the second day with a show of good feeling, but in reality with heart-felt dissatisfaction on the part of many if not all. That the cause of temperance will be injured by this meeting we do not believe; but that the old State Society must, by its future action, retrieve itself from the disgrace into which it has fallen, or cease to exist, is morally certain.

We wish it borne in mind that at no time during the whole of the proceedings, did a woman claim a seat there, or attempt to speak, except in the one instance mentioned, when Miss Anthony arose to remind the President that full one hundred thousand of the petitioners for the Maine law last winter were women; and that as women labored untiringly to procure these signatures, it was but fair that they should have credit for what they had done: whereas in their report they took all the credit to themselves. But she got no farther than "Mr. President," when she was silenced by the insulting call to order of Rev. Fowler of Utica, and the confusion that followed. We wish the Rev. D. D.'s to have the whole credit due them for their magnanimous and gentlemanly (?) conduct; and the world to know the bravery displayed by the New York State Temperance Society, in fighting shadows.

We could not have believed it possible for two women to give such a fright to a score of clergymen, and cause such a tremor and turmoil of passion, as was produced by the appearance of Miss Anthony and ourself at this meeting—especially as we did nothing more than walk quietly into the house and take seats. A few more such scenes will have the effect to make women believe they really are of some consequence.

The object of the Woman's State Society in sending delegates to this meeting was to show their interest in the cause, report their own doings, objects and plans, and to solicit from the State Society a donation of temperance tracts, and other documents for gratuitous circulation.—The result of this mission is before our readers.

All letters pertaining to the business of forming societies auxiliary to the Woman's State Temperance Society, or containing donations, and fees for membership to the same, should be addressed to Susan B. Anthony, Rochester, N. Y., who will return receipts or certificates of membership.

Letters relating to the general interests of Societies, and the cause, should be addressed to us; and we will endeavor to give all necessary information on the subjects of enquiry.

There is to be a convention of editors and publishers at Rochester on the 3d of August.—Wonder if they will admit women? We must ascertain before we go; as we should be sorry to have editors so disgrace their profession, as some of the clergy did theirs at the late temperance convention.

WOMAN AND TEMPERANCE.

By Miss Anthony's Report in another column, it will be seen that the Woman's State Temperance Society has entered in earnest upon the work of preaching temperance truth to the world. Four women are already in the lecturing field—three of whom are traveling agents, who will devote their whole time to the interests of the Society and the cause. Auxiliary Societies are being formed in many places, and women have entered with new energy upon the work of freeing our State from the blighting curse of drunkenness.—A cheering feature of this new movement is that woman is beginning to recognize her individuality. She is learning to act with a more independent and self-relying spirit, and is proving to the world that she possesses a physical and moral power hitherto undreamed of. The proceedings of the recent meeting at Syracuse, instead of frightening her from her purpose, or dampening her zeal, will but strengthen her resolutions, cause her to buckle on her armor with a firm and steady hand, and go forward with undaunted courage to meet the foe—be that foe King Alcohol, or tyrants in the form of men, clothed in imaginary power and self-consequence.

It was urged by some at the Woman's Convention at Rochester, that instead of forming a new Society, women should pay their dollars into the treasury of the State Society, and become members of the same. Others objected to this on the ground that women would not be received as equals in that Society, even should they pay the dollar. Possibly they might be allowed to speak, and vote, but not to hold office, or share in the control of its affairs; therefore they preferred a separate, independent organization. The latter course was determined upon, and the result proves that it was a wise decision. As that body in their self-conceited wisdom have repudiated woman—denied her right to open her mouth in their meetings, and refused to co-operate with her, she is no longer under obligations to consult their wisdom or court their favor. She is not bound by any rule of action which they may lay down for her, neither will she cower before their frowns and insulting taunts and threats. Being thrown entirely upon herself, she must henceforth rely upon her own good sense, and moral power, in prosecuting the war of extermination against the evils with which man's laws and customs have afflicted and corrupted the world.

There are many good men and true who will enlist with woman in this moral warfare, and heartily welcome her co-operation. Let her join hands with these in a common cause; but never, by word or act, acknowledge herself inferior.—Let her not yield up her individual rights, or shrink from the responsibilities which rest upon her as an intelligent, immortal, and accountable being.

We would recommend the formation of Societies in every town throughout our State, auxiliary to the Woman's State Society. If men will co-operate with women in these, *well*; if not, let women work alone. But if composed of both men and women, let woman's be the controlling power, or let it be shared *equally*. These Societies should raise funds, by membership, or otherwise, to be expended in temperance papers and tracts, for gratuitous circulation among the ignorant and

indifferent. A committee should be appointed whose duty it should be to see that such matter is circulated. Frequent meetings should be held for consultation, reporting progress, and laying plans for future action. In these we would have woman do her own talking, planning and resolving, instead of calling upon man to make speeches to her, while she sits mum and inactive. Let them take counsel together if they will, but let him not presume to dictate or control her doings. Let woman demand, in tones that cannot be mistaken, protection from the cruelties and injustice of the laws. Let her assert her right to be faithfully represented; and if men refuse to listen to her appeals and instructions, then let her take her rights into her own hands, and seek redress for her wrongs in such manner, and by such means as are placed within her power.

We would suggest, in conclusion, that if women have money to expend in the temperance cause, they can make a better disposition of it than to commit it to the hands of the Men's State Temperance Society.

Mrs. BRONSON AND MRS. GAGE.—We have received a communication from M. A. Bronson, covering six pages of foolscap, in reply to some remarks of "Aunt Fanny" in the last number of *The Lily*.

We know nothing about the matter in question, and take sides with neither—considering it a matter of too little importance to make many words about. If Mrs. Bronson has been wronged through our columns, we deeply regret it; but as her article contains little of interest to any save the parties concerned, and abounds in personal recriminations and questionings which are unprofitable, and only calculated to engender bitter feelings, and call out replies, we must decline publishing it. We doubt not, the difficulty—which probably has grown out of a little misunderstanding, and not from intended wrong on either side—could be more amicably settled by private correspondence of the parties, than by dragging the matter before the public, and widening the breach by personal recriminations. At any rate, some other channel than *The Lily* must be found for giving expression to their feelings, unless characterized by a different tone and spirit than pervades the article before us. We will not be a medium for continuing the discussion.

Herman Camp, President of the State Temperance Society, atoned in part for the wrong done the Woman's State Temperance Society, by making himself a life member of the same, and paying ten dollars into its treasury. Although strongly tintured with superstition and prejudice, Mr. Camp is a warm hearted and generous man, and none have done more than he for the temperance cause. We can but think, had he been surrounded by different influences, he would have been more tolerant and liberal in his views at the Syracuse meeting. At any rate, by signing the Constitution of the Woman's Society, and identifying himself with us, he endorses the sentiment contained in Mr. Burleigh's report, which was so offensive to some of his brothers, and also approves of the action of the Woman's Temperance Convention. We shall consider him a woman's rights man hereafter; and we promise him

that when he attends the meetings of the Woman's State Society, the women shall not spend a whole day quarreling about his right to a seat, or a vote, in their meeting.

We would suggest to those gentlemen who, at the Syracuse meeting so feared the ridicule of James Gordon Bennet, that it would be well another time to take that matter into consideration at the start; and if they would avoid ridicule give no cause for it. The press has already heralded the proceedings far and wide; and stamped them with almost universal condemnation.—If men felt that they were acting uprightly and in the faithful discharge of duty, what need they care for ridicule from James Gordon Bennet and others of his stamp? There must have been a consciousness of wrong in the heart that prompted this fear; and if James Gordon Bennet spares the lash of ridicule it will be a mercy which they are conscious they do not deserve.

Two "Woman's Rights" Conventions have been held recently—one at Massillon, Ohio, the other at West Chester, Pa. Mrs. Frances D. Gage was President of the former, and Mrs. Mary Ann Johnson, of the latter. The proceedings of these meetings were highly interesting and important, and we regret that our limits forbid our giving a full report of them. We hope, hereafter, to be able to publish some parts of them.

Our columns, this month, are devoted to the proceedings of the N. Y. State Temperance Society, and matters connected therewith, to the exclusion of regular contributors, and interesting selected matter.

We have received the "Third Annual Announcement and Catalogue of Students of the Female Medical College of Pennsylvania." The list embraces the names of fifty-two ladies. We are happy to know that this institution is well sustained, and in a flourishing condition.

OUR TABLE.

GRAHAM'S MAGAZINE, for July, both in illustrations and literary matter fully sustains its well earned reputation as the King among the monthlies.

GLEASON'S PICTORIAL commences a new volume with July. The last number of the last volume was superb, and the proprietor promises great improvements in future.

The LITERARY MUSEUM, by Ossian E. Dodge, Editor and Proprietor, Boston, is filled brimful of excellent matter, and abounds with wit and humor. Each number contains 16 pages. It is afforded at \$2 a year.

The KEEPSAKE is a handsomely printed dollar magazine, published in New York, by John S. Taylor, and filled with unexceptionable matter. **The PIONEER** is a new monthly devoted to the interests of woman, just started in Providence, R. I. We wish it every success. Price one dollar per year.

The CARSON LEAGUE, at Syracuse, is a bold, out-spoken advocate of Temperance and Right, and should receive a liberal support.

The PHRENOLOGICAL AND WATER CURE JOURNALS, both commence new volumes with the present month. They are filled with the most useful and interesting matter, and should be in every family. We shall be glad to receive and forward subscriptions for these sterling journals. Terms, one dollar per year, each; or fifty cents when taken in clubs of twenty.

HORACE MANN ON THE WOMAN QUESTION.

To the Editors of the N. Y. Tribune:

The following thoughts have been elicited by the lectures of Horace Mann on Woman, as they are reported in *The Tribune*. I ask a place for them in the same paper, not because I wish to defend or excuse woman, but because these lectures contain fundamental errors, which, under the sanction of a justly esteemed name, may be received as truths.

The great thought which has simultaneously started into life in thousands of minds, that woman is not fulfilling her vocation, that she has been disfranchised of her rights, is the idea of the age. I do not mean that it is the grandest or noblest idea of the age, but that it does not belong to individuals; it belongs to advanced minds, is the result of development, and was kindled by the living coals of the divine altar. Let there be life, said the Infinite, and myriad voices answered, Amen!

Can it be that "Woman has been little more than the mother of the race." If so, well may she bow her head in dust and ashes at the foot-stool of man, for he has raised noble monuments of moral and intellectual achievements. From his creation he has been gradually improving, rising from savagery and cannibalism to barbarism thence to civilization, obtaining, as the light slowly dawned upon his soul, higher views of God and humanity. Art, Science, Literature, Religion, all bear witness to the wonders he has wrought, and the past gives promise for the future. While man has thus progressed, while the spiritual has been gaining an ascendancy over the animal nature, has woman remained what she was at her birth? No! side by side with her beloved "hemisphere" has she progressed. And man has not willfully or maliciously impeded her progress. If he has said in some departments of improvement, "hitherto shalt thou come and no further," he has, I think, erred through ignorance, often with the sincerest desire to do good. Is there nothing in the history of woman; nothing in her devotion to the duties of home; nothing in her patient endurance of injury; nothing in the fortitude with which she has borne suffering, weakness, obloquy, reproach; nothing in her untiring love and tender vigils at the midnight couch; nothing in her secret prayers, her unuttered aspirations for a higher destiny for herself and her brethren; nothing in the intrepidity with which she has endured martyrdom; nothing in the courage with which she is even now facing a frowning world, walking with firm yet modest step through the myriads that oppose her, and uttering in a voice of prophecy, "EXCELSIOR!"

I see in the debasement and sufferings of woman a process of purification, an ordeal to prepare her for the mission upon which she is now entering. Like the son of God, she must learn obedience by the things which she suffers. As the refiner of silver prolongs the process until the clarified metal reflects his image, so God presides over his own work in woman's soul.

If, as Horace Mann asserts, "It should be the greatest pride of woman to be a scientific and practical cook," if she is to be "a satellite revolving around the dinner pot," few conquests over the lower nature in herself and her children will satisfy her aspirations and fulfill her destiny.—True, the preparation of food is of great importance to human health and happiness, but a vast amount of time is spent in the kitchen which should be employed in the library, and many a finished cook, whose table is loaded with unwholesome delicacies prepared by her own hands, exhibits in the domestic circle ill temper, neglect of her children, selfishness and imperiousness; the natural result of living at variance with physiological laws. The health and harmony of her family are thus sacrificed upon the altar of animal appetite. To be a good cook and housekeeper is doubtless an essential female accomplishment;

ment; still, woman may be eminently eligible to the marriage relation without a practical knowledge of either. Where there is good sense, strong affection and a healthy conscience, any woman can soon learn the culinary art, and if she has been "educated to the highest point," she will of course be a scientific cook. But let me ask, if we lived simply, if we ate to live and did not live to eat, if we lived in accordance with physiological laws, would all this outlay of time and thought upon cookery be necessary? Should we need the unhealthy stimulants of beef à la mode, stuffed turkeys, rich pastry and unwholesome puddings? The animal nature develops so rapidly in the hot-bed prepared for it by the mistaken kindness of mamas, that good eating soon becomes with children the *great good*. When these *mamas* develop into *mothers*, their children will learn that the *mind* is the *man*, and that although food should be palatable, yet to make things "taste good" and to eat them because they taste good, is not the prime object of life. Woman has so long been accustomed to delve in the kitchen, that she needs the encouragement of man to devote less time to the lower and more to the higher wants of her household.

"Wide as the field now open to woman is, it begins at home. Make home what it should be and then extend the work to other homes."

Is this not equally true of man? Do not his children claim from him, as well as from their mother, the consecration of his best powers—a portion of his time? Is not the influence of both parents necessary to the symmetrical development of their offspring? A father's kiss, a father's caress—oh, how precious! How sweet the recollection of his frolics with his children; how vivid the remembrance of his instructions in morality, duty, usefulness; how harmoniously blended with a mother's tenderness, indulgence, and practical lessons! Like the shading on the petals of the rose, the coloring so beautifully intermingles, that the closest scrutiny cannot detect where the tints conjoin. Although to the mother appropriately belongs the care of her child's physical welfare, yet the embryo spirit of that child needs the care of both parents symmetrically to develop its powers. In the present arrangements of society, children are defrauded of the care and influence of their father's at a period when the mind is susceptible, the will plastic, and the heart running over with love. Million voices cry to the counting house, "Give up"—to the court-house and the exchange, "Keep not back"—to the pulpit, "Remember home, and while you are busy dressing the vineyards of others, let not the scions from your own roots perish." "Teach us the religion of health, love, mercy, beauty, refinement, intelligence, temperance, virtue, salvation. The angels will call you brethren." "Ye shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."

SARAH M. GRIMKE.

Written for The Lily.
SUNSHINE AND CLOUDS.

Thank Heaven for sunshine as well as flowers, and ten thousand other blessings, none the less valuable because they are common things!—Here comes a glorious ray, like an Angel, emerging from behind the drapery of dark, solemn clouds, and dropping earth-ward on a mission of love and mercy to some sinning and suffering, and possibly repenting child of earth; and making my heart play with a livelier throb, like a glance from the eye of a loving friend. Sorrows, sufferings and mournful memories are the clouds which are often floating into the sunshine of life, mellowing its beams, and sometimes—all too often, as we think—wholly obscuring them for awhile. The heart is never satisfied with its earthly loves, seemingly conscious that there is a deeper depth, a broader breadth, and a higher height to be attained—somehow and somewhere—in this world or another, where its imperfections will no longer

restrain it from emerging into the full, unfettered expansion for which it yearns. And the mind feels the same yearning for a clearer view of something of which it occasionally catches a glimpse when it loses sight, for a moment, of its earthly and perishing surroundings—intuitively recognizing it as being within the range of its own powers, if they were fully developed and matured. Is there any thing more beautiful than a perfectly developed human form?—more excellent than a heart overflowing with pure, elevated and generous feelings?—more noble than an intellect scorning all littleness, and gleaming with the inspiration of truth? Are not these things desirable—well worth their price—the labor and care necessary for their development and cultivation? Sisters, shall we rest quietly under the ungenerous charges which were made against us? and are we really the ignorant, stupid, fickle, silly, and vain things that we are represented to be by those who wish to have us such? No, no; if we had been vacuums in the intellectual world, old Dame Nature would have found it out and indignantly expelled us from it long, long ago.

HARRIET N. TERRY.
Parkman, Ohio, June, 1852.

A hurdy gurdy and an organ grinder in the street considerably disturbed the meeting with their music, but the noise in the room completely drowned the music of the organ grinder, who gave up the competition in despair, and left the vicinity of the Convention. [Syr. Standard.]

We can readily believe that the noise in the room disturbed the organ grinder, but sure we are that his music did not disturb the meeting; for we sat near an open window during the whole session and we did not hear a single note of the organ.

[Ed. Lily.]

MARRIED.

On the 9th inst., by Friends Ceremony, at the residence of Charles Adamson, Prof. L. C. DOLLEY of Rochester, N. Y., to SARAH R. ADAMSON, M. D., of Schuylkill, Chester county, Pa.

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